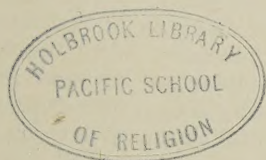


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The AMERICAN FRIEND

[OCTOBER 27, 1949]



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HE MUST REIGN

He reigns from the tree.

By DR. H. G. WOOD

The Cross is the tree of life, and the Cross has become Christ's throne. "The date of the triumph of love is Good Friday, not Easter Day. Yet, if the story had ended there, the victory would have been barren. What remains is not to win it, but to gather its fruits." The harvest continues to be gathered precisely because Christ reigns from the tree.

The appeal of Christ crucified is often obscured by some doctrines of Atonement. It is also discounted by some modern psychologists. The martyr, we are told, is satisfying some egoistic impulse or working off some obscure feeling of guilt. The cause for which he dies is not his real motive. At its best martyrdom does not prove that a man's cause is true, but only that it is worthy of respect. And today, since during the past few years so many thousands have suffered torture and death for so many causes, for the faith and hope of Israel, for Communism, for Christianity, and have perished unnamed, unknown, and seemingly unregarded, many ask whether martyrdom is not a mistake, an ineffectual sacrifice.

If we do not surrender to such suggestions, it is because Christ reigns from the tree. He gives us the courage to believe that no surrender of life for a worth while cause can be entirely in vain. At least it shakes the moral foundations of those who inflict the suffering.

The story of Jesus shows the inadequacy of the analysis of the motives of martyrdom which is offered to us by some psychologists. That few martyrs are motivated simply and solely by devotion to the cause for which they die may be true enough. But the supposition that such devotion is never the real

motive becomes an absurdity if you contemplate the Cross of Christ or if you read the story of the death of Socrates.

Modern psychiatry may throw a more positive light on the meaning of the Cross. There is an obscure passage in the letter to the Hebrews where the writer says, "Christ endured the contradictions of sinners against themselves." This is so strange that many scholars prefer the alternative reading and replace "themselves" by "himself." But perhaps the writer was thinking of all the conflicting self-frustrating emotions which fill the minds of sinful men, which issue in violent resentments and in a craving for sacrifice. Is it possible that, as a correspondent suggests, "Jesus came to release men from that kind of solution to their cravings for a soul at peace and unity with itself, and that He came as a physician on whom they could vent their wrath and hatred without retaliation from Him."

In the modern psychological treatment of maladjusted children, "the physician accepts all their insults, without retaliation until they have expended all their pent-up anti-social energy: after that they begin the wavering process of re-education." This is perhaps what was meant by Christ enduring the contradictions of sinners against themselves. He bore the burden of men's hatred and resentments and of their craving for sacrifice, so that they might begin the long process of re-education.

In any case, this will be but part of the meaning of the Cross. We need more than one approach if we are to understand at all for what purpose Christ died. Whitehead, in his *Adventures of Ideas*, puts the Cross in another setting. He recalls the outstanding importance of "Plato's publication of his final conviction, towards the end of his life, that the divine element in the

world is to be conceived as a persuasive agency and not as a coercive agency. This doctrine should be looked upon as one of the greatest intellectual discoveries in the history of religion." But the doctrine cannot be fully understood and lacks its full appeal until it is embodied in history. Here Whitehead finds the significance of Christ's coming. "Can there be any doubt that the power of Christianity lies in its revelation in act of that which Plato divined in theory?" And the final revelation of the divine element in the world as a persuasive agency is to be found in the triumph of love on Good Friday.

Just because this is the nature of God, Christ's reign extends through the appeal of the Cross to each of us personally. He died to deliver every man from the fear of death, from inner frustration, from all forms of distrust and despair. He reigns from the tree as each of us says, "I live by the faith of the Son of God who loved me and gave Himself for me."

Only the Christian can face Nature unafraid, and he can face her because there is a Crucifixion at the heart of his own personal philosophy. He knows well that the whole creation groaneth and travaileth in pain together until now, for that same groaning and travail has its counterpart in his own inner experience. But the Crucifixion darkness for him is perpetually breaking into the glory of the Resurrection; the travelling and the rejoicing are linked together forever in the heart and nature of God.

Geoffrey Hoyland, in
The Friend, London

Brother Lawrence, that wonderful 17th century monk, put the religious ideal of work pointedly: "The time of business does not with me differ from the time of prayer . . ."

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Editorial . . .

Reflections on the News

CAN we stockpile our security? America is far ahead of Russia we are told in our stockpile of atom bombs and uranium supply. Now to stay ahead—that is the counsel of our morning paper. If a dozen atom bombs were dropped on that many American cities it would be less than cold comfort for the survivors to hear that five dozen were dropped on Russia at the same time. It would hardly be a witness to our security.

* * * *

Hail to Oklahoma! With a margin of 50,000 the citizens of the Sooner State rolled back the attempt to repeal the State Constitutional prohibition against the sale of intoxicating beverages. With that success they plan to hold their ground by taking more. That is good strategy. It may well be that the forces of recovery for national sanity may find their center in Oklahoma. Friends of Kansas Yearly Meeting who live in Oklahoma were active in this gain.

* * * *

How frail is prophecy! Scan your morning paper and then read this from a writer in the second issue of *THE AMERICAN FRIEND*, July 26, 1894. "The collapse of the railroad strike and the arrest of the leaders are the great incidents of the week. It may be assumed that the world will never again see another sympathetic strike of alarming magnitude . . . If Debs forces this issue by his strike and menace of civil war, he will not have lived in vain." Strikes have spread and Eugene Debs has been conceded a martyr's honor.

* * * *

There is one area in the wet tide that is open to our efforts everywhere—that is in the advertising angle of the liquor business. There is an effort now being made to sell the full range of liquors, as presented elsewhere in these pages, by radio. Our children have listened to the exaltation of beer. They will now hear dinned into their ears the "distinction" of Lord Calvert, and Old Quaker (sic), if wet greed pursues its present course. Friends, keep your radio broadcasting companies informed of your opinion. The liquor business does not have one moral "leg" on which to stand. Basically its aim is dollars—dollars wrested from the weakness of human beings. Its advertising therefore works upon those points in human life which tend to break down and destroy the ultimate moral sanity and happiness of men.

* * * *

Dr. Weizmann, president of the new State of Israel, has invited two leading rabbis to assume the office and the role of the Jewish prophets of old, with utter freedom to criticize the government. It aims at the prophet idea as in ancient Israel. One cannot help remembering that Amos was neither appointed nor invited. Will some modern Isaiah again declare, "Woe unto them that join house to house, that lay field to field, till there be no place (for the dispossessed),

that they may be placed alone in the midst of the earth"? Or will Amos again prophesy against those "that pant after the dust of the earth on the head of the poor"? Such "prophesying" fits the present needs in the Holy Land. Amos and Isaiah will probably not be invited!

Christian Anarchy Our Goal?

IN the *Catholic Worker*, September 1949, "Christian Anarchism" is posed in opposition to State Socialism as an ultimate goal. This Catholic journal asserts that the need for social systems is apparent as interim necessities to meet present needs, but that, at our peril, we dare not forget the final goal—Christian Anarchy. It is the same as to say that the final aim is the perfect person whose inner sense and guidance are adequate for every need. The idea of anarchy points beyond all social patterns, sometime to be viewed as curiosities out-moded by history.

It is well to take long, long thoughts on the nature and end of human development. The far reach of imagination ends with nothing short of perfection and a human intuition that makes all social coercion unnecessary. Presumably, *The Catholic Worker* believes that a church hierarchy would be out-moded.

We have no particular quarrel with the idea of perfection held by *The Catholic Worker*, but anarchy is hardly an adequate word. Granted that government for the purpose of coercion and restraint of evil doers would no longer be needed in an ideal world, good men still need to be related to one another for the benefit of each. There is another and better word that rings like a clear bell. In it the human mind and heart find the end and goal of the search. In it is the fulfillment of life. It is beyond the independence suggested by "anarchy." The self comes into its own because it shares, under God, in the life of others. That grand word is *Community*.

Arm Yourself—with Tools!

PIERRE Ceresole, Swiss Friend who died a few years ago, will rise again and again, in the memory of those who knew him and his work, as the prophet-workman of our generation of Quakers. He enlisted the youth around him in a positive attack on the sources of conflict. He responded in literal, physical fashion to the challenge of war. There were philosophy and ideals back of his work, but they issued in concrete service with mind, muscle and metal digging at the roots of conflict, clearing away the silt which evil had left and planting new seeds in fresh furrows.

This incarnation of ideas in human bodies and metal tools, placed into the discipline and schedule of physical work, made *Service Civile* the pattern of a new technique of the spirit. From his work with young people, in places where war and earthquake left their grim marks, the spirit and method of the

work camp has received great inspiration. It has offered an opportunity to think while working and has helped young people to avoid easy parlor-chair answers to difficult human problems. The work camp has become a laboratory, an adjunct to the class room. It prevents the quick resort to political parties and factions, putsches and blocs as a response to stubborn problems. Young people have been led to the slower, but more fruitful attack on human needs.

Tool making has been refined in keeping with the needs to which they were applied. Thousands of youths have been armed in mind and spirit with tools, but they often started with an old-fashioned spade digging in common dirt to lay the foundation for some dispossessed family in an American city or farm, or in some other corner of the earth.

Is God Only a Problem?

IN a recent discussion on the needs of men and nations someone suggested that we had not started deeply enough to find the answer. He suggested that we ought to start where Christian faith begins, with God.

Some astonished persons replied that introducing

God into the picture only increased the problem—do not men quarrel more bitterly over their religion than over anything else? Leave God out of it, they suggested—it would only add to the problem.

One can understand readily the confusion which an attempted *definition* of God presents. One can also cite sad examples of religious quarrels, but he can also see with some clarity that so long as there is no higher loyalty and no loftier concept than those of race, class, and nation that there is no basis, no center, from which to resolve our conflicts. Given no higher concept there remains only the grim battle between lesser loyalties until one, by sheer weight of material might, subjects the other, which is no victory at all, but only the signal for a new round of battles.

How slowly the human mind awakens to its true center! How stubbornly society resists devotion to a universal ideal that denies war and, refusing financial allegiance to Caesar, set its loyalty, not on what-is but on what-ought-to-be. Until that happens man is not God, is the problem, but when it happens a solution begins *at center*. Men with little loyalties are problems. God as love and as the object of supreme loyalty is the answer.

E. T. E.

The Case of the Good Samaritan

Case Number 13,013

By Paul Hanly Furfey

From Rev. Nahum Priest to Mrs. Rebecca Doeg, executive secretary of the Jericho Family Welfare Society

Tishri 12

Dear Mrs. Doeg:

Yesterday I had a most distressing experience. Returning from Jerusalem to Jericho, I saw a man lying unconscious by the roadside whom I recognized as a certain Jeroboam who is employed at Simeon's tannery. He had evidently fallen among robbers who also stripped him and having wounded him went away leaving him half dead.

Since I have never had a course in First Aid, there was obviously nothing I could do about the case at the moment. Therefore I am referring the matter to the Family Welfare Society. Will you kindly send one of your case workers to visit Mr. Jeroboam and to aid in his rehabilitation?

Sincerely,

NAHUM PRIEST

* * *

From Mrs. Rebecca Doeg to Rev. Nahum Priest

Tishri 19

Reverend and dear Sir:

I have your letter of Tishri 12 referring to our agency the case of a Mr. Jeroboam who was robbed on the Jeru-

Here is a story with sparkling humor, within which lies a homily of compelling power. This imaginative reconstruction in modern terms of the Good Samaritan story is reprinted by permission from the third issue of INTEGRITY, 1556 York Avenue, New York 28, New York. It should not lessen our concern for social agencies while it leads us back of their work to a sense of personal responsibility.

salem-Jericho Turnpike. By a coincidence the same case was also referred by Mr. Samuel Levite whom you doubtless know. I assure you the case will receive our prompt attention.

May I take this occasion to discuss another matter with you? As you are aware, the plans for the annual campaign of the Jericho Community Fund are now being drawn up. We are anxious to have the allotment of the Family Welfare Society increased from 45,000 denarii, the present figure, to 50,000 denarii. Mr. Abdias, a close friend of yours, is a member of the Budget Committee of the Fund. Would you use your good offices with him in favor of the increased allotment?

It is urgently necessary to increase the present salary scale of our agency.

Unless we pay higher salaries we cannot continue to attract the type of highly trained professional social workers which our standards require.

Sincerely,

REBECCA DOEG

* * *

From Rev. Nahum Priest to Mrs. Rebecca Doeg

Cheshvan 1

Dear Mrs. Doeg:

I have been seeking an opportunity to bring up the matter you mention with Mr. Abdias—but thus far unsuccessfully. It is scarcely necessary for me to tell you that I am enthusiastically in favor of the increased allotment. You have done a fine job with the Family Welfare Society and I feel that the citizens of Jericho owe you their fullest support.

By the way, have you any report on the Jeroboam case which I referred to you on Tishri 12?

Sincerely,

NAHUM PRIEST

* * *

From Mrs. Rebecca Doeg to Rev. Nahum Priest

Cheshvan 8

Reverend and dear Sir:

The Jeroboam case is being handled by Miss Sophonias who is at present

away on vacation. As soon as she returns I shall forward to you a full report.

Many thanks for your friendly support. I hope you will soon be able to contact Mr. Abdias.

Sincerely,
REBECCA DOEG

* * *

From Rev. Nahum Priest to
Mrs. Rebecca Doeg

Kislev 12

Dear Mrs. Doeg:

I finally ran into Mr. Abdias yesterday and discussed the matter of the increased allotment for the Family Welfare Society. I found him most sympathetic. He said that several people had already brought the matter to his attention and he expects favorable action when the Budget Committee meets next week.

Please do not think me importunate, but have you any report yet on the Jeroboam case?

Sincerely,
NAHUM PRIEST

* * *

From Miss Judith Aggeus to
Rev. Nahum Priest

Kislev 15

Reverend and dear Sir:

Your letter to Mrs. Doeg, dated Kislev 12, arrived while she was out of the city. I shall bring it to her attention immediately on her return. I am sure she will deeply appreciate your kindness in securing the favorable interest of Mr. Abdias.

The Jeroboam case has been referred to the Travelers Aid Society.

Respectfully,
JUDITH AGGEUS
Secretary to Mrs. Doeg

* * *

From Mrs. Rebecca Doeg to
Rev. Nahum Priest

Kislev 22

Reverend and dear Sir:

I have just returned from Jerusalem where I attended a very successful meeting of the Palestinian Conference of Social Work. Miss Sophonias of our agency read a paper on "Psychosomatic Factors in the Adjustment of Patients Suffering from Multiple Contusions" which was very well received.

How very good of you to use your influence with Mr. Abdias! I have been given to understand that the Budget Committee acted favorably on our request. I wish I could tell you how very grateful we are to socially minded persons like yourself.

The Travelers Aid Society do not feel that they should handle the Jeroboam case which was referred to them by our agency. I am planning to take up

the matter with Miss Phanuel, executive secretary of the Travelers Aid Society.

Sincerely,
REBECCA DOEG

* * *

From Rev. Nahum Priest to
Mrs. Rebecca Doeg

Tebet 21

Dear Mrs. Doeg:

It is now more than three months since I referred the Jeroboam case to you and I have yet to hear that you have done anything on it. Can't you give me some sort of a report?

Sincerely,
NAHUM PRIEST

* * *

From Mrs. Rebecca Doeg to
Rev. Nahum Priest

Shebat 12

Reverend and dear Sir:

In reply to yours of Tebet 21 I submit the following report on the Jeroboam case.

At a conference with Miss Phanuel of the Travelers Aid Society the Jeroboam case was thoroughly discussed. I was not successful in persuading Miss Phanuel that the case should be handled by her agency, but at least the conference resulted in considerable clarification of thought.

Later I brought the matter up for discussion at a staff meeting of my workers. The upshot of the meeting was that we should not proceed further without consulting our Board.

At the next Board meeting I presented the case of Mr. Jeroboam in some detail. The Board members agreed that the Travelers Aid Society had been rather uncooperative. It was unanimously voted that we should stand firm in our position since, if we should now reopen the case after referral to Miss Phanuel, it would establish a dangerous precedent.

Please excuse my delay in sending you this report. All of us at the office have been desperately busy with preparations for the coming Community Fund campaign.

Sincerely,
REBECCA DOEG

* * *

From Rev. Nahum Priest to
Mrs. Rebecca Doeg

Adar 25

Dear Mrs. Doeg:

I acknowledge your letter of Shebat 12. Being, I confess, somewhat troubled in my conscience, I took it upon myself to visit Mr. Jeroboam personally, a step which I now regret.

According to Jeroboam's story, it seems that some time after the robbery

a certain Samaritan being on his journey came near to him, and seeing him was moved with compassion, and going up to him bound up his wounds pouring in oil and wine, and setting him upon his own beast brought him to an inn and took care of him, and the next day he took out two denarii and gave to the host and said, "Take care of him and whatsoever thou shalt spend over and above, I, at my return, will repay thee."

As we discussed the matter further Jeroboam became more and more unreasonable. When he learned that I had seen him by the roadside he demanded why I, a priest, could not have done as much for him as the Samaritan did. I managed to keep my temper and explained to him as patiently as I could that personally I had no special competence to handle cases like his and that I had referred the matter to the Family Welfare Society so that highly trained professional social workers could render him the expert assistance which he needed.

When I mentioned the Family Welfare Society, Jeroboam launched into a diatribe on social work in general and the Family Welfare Society in particular. He claimed that in the five months since the robbery no social worker had even visited him and held this up as an example of the inefficiency of social agencies. He added that he was perfectly well able to manage his own affairs "without any social workers butting into my business," as he uncouthly expressed it.

Before I could manage to get away, he treated me to quite a lecture on his half-baked social philosophy. He felt that everyone has an obligation to love everyone else. We should all help one another even to the extent of impoverishing ourselves—and so on *ad nauseum*. He even had the audacity to hold the Samaritan up as an example to me, a priest! Between ourselves, I suspect the fellow of radical leanings. Perhaps he has even been listening to this Jesus of Nazareth whose influence is causing so much dangerous unrest.

I hope you will be kind enough to overlook my rather hasty letter of Tebet 21. The enclosed check for 25 denarii is my contribution to the Community Fund. I trust it will not be too late.

Sincerely,
NAHUM PRIEST

True charity is an excellent virtue; and to sincerely labour for their good, whose belief in all points doth not agree with ours, is a happy case.

Journal, 1757, John Woolman

What Is Our Faith?

By Hans W. Buchinger

This is the condensed form of another address at the Young Friends Conference at Oskaloosa. Hans Buchinger is professor of German at Earlham College.

GEORGE Fox writes in 1661: "Faith is that which purifieth the heart, which gives the victory . . . over that which separates from God; in which Faith was the unity of the saints in the primitive times, in which also stands our unity." So let us then consider everything we say at this conference in the light of this purifying power, for only as we love one another and are united through our love for one another do we belong to the communion of saints of which George Fox writes. Else all our words are but as brass or clanging cymbals and all our work like a house built on sand.

The leading text of my meditations is to be found in Proverbs 25:2—"It is the glory of God to conceal a thing, but the honor of kings to search out a matter." We cannot escape the law of the land in which we live. It searches us out. We cannot escape from heat or cold or the workings of the law of gravity, but we can "escape" God because he is a hidden God, hidden behind the very obviousness of his creation, hidden by the very light with which he covers himself as with a garment (Psalms 104:2).

We cannot find him by putting the burden of proof upon him in the way Elijah did in his duel between Jehovah and Baal. How else could he have left Jesus without the aid of his armed hosts in the extremity of sorrow and anguish? But we have the assurances: "They who seek shall find. Blessed are they that mourn. Blessed are they that thirst." He comes to us not only like the warmth of home and the love of parents who receive us at birth, but like something for which we have to reach. He is the end for which we are given parents and home. To meditate on his hidden nature is a subject for growing wonder, deepening meditation, and cumulative commitment. Thus we may fittingly pray with the Psalmist: "Open Thou My Eyes . . ." (Psalms 119:18).

Faith is not just belief in truth, but surrender to it, and surrender must be undergirded by our unremitting desire and striving to be made a fit habitation for the truth. We see with what is in us, and the way our eyes are, so is what we see. Therefore, "Lord, open thou my eyes . . . Make me to understand (Psalms 119:27). I do not know, but

thou alone canst give me vision which avails for eternal life!" Not by sacramental magic or adherence to a "scheme" of salvation can our eyes be opened and our understanding purified, but it is this constant, prayerful seeking after the hidden God, "as the hart panteth after the water brooks," which makes finders out of seekers, which leads from faith (II Timothy 1:12) to knowledge, and from knowledge to ever-deepening love.

Let us now proceed to a summary inquiry into the content of our faith. We are often asked: "Are Friends Christians?" Ever since William Penn wrote his *Christian Quaker* this question has been raised. We shall reply here with a counter-question: "Is non-adherence to a written creed identical with disbelief in a written creed?" God forbid! We have always cherished our Biblical and primitive Christian heritage, but we aim to possess it in the spirit of non-attachment, "to have as if we had not," so that the Spirit which inspired it has our prime allegiance and the letter of tradition be not deemed above any other perishable thing.

Do not Friends say they are mystics? So are the Hindus and the Taoists and the Zen Buddhists. Wherein lies the difference? We answer, "Friends are *Christian Mystics*." The eastern religions lead man out of the world, out of involvement with the impure, out of suffering, out of the wheel of existence that brings him back into new lives again and again. They teach a heroic separation from the world like the Buddha who left kingship and family behind to find his illumination under the Bo tree alone and lived apart with his disciples. But Christ came into the world and went through the world, through suffering, through involvement with publicans, fishermen, Pharisees, and priests. By his example, God calls us into the world, not to turn our backs upon it, but to help make it a better place, as we are taught to pray, "Thy will be done on earth as it is in Heaven." And it can be done, since God backs up this prayer with his coming into the flesh, with his coming into history (John 1:14). The Bible is our record of it.

What of the Old Testament? Is it not the story of a chosen people who missed the way? Does it not contain many stories of immorality and crime unfit for our children to read? Hannah Barnard of Hudson Monthly Meeting,

New York, was disowned in 1802 because she refused to believe that the Lord could have literally commanded the Israelites to go to war. Does God will the wicked deeds done in his name?—an impossible thought! But this is true—he uses the wickedness of men to accomplish his own ends. The Friends who sat in judgment over Hannah Barnard should have known that though God had entered history as set forth in the Scriptures, he was not embalmed in the letter of the Scriptures. "It is the glory of God to conceal a thing." He is hidden in the Scriptures as much as in the universe. Constantly we have to ask, "Open thou my understanding!"

The Bible is not a philosophy of life nor a book of conduct. It is a record of man's continuing disobedience, on one hand (e. g. II Samuel 11, I Kings 21, John 1:11) and of his growing response to God, on the other. Reflect on the tremendous moral progression as outlined by the following passages: Genesis 4:23 f.; Exodus 20:5; Isaiah 66:13. Especially compare the elaborate sacrifice ceremonial in Leviticus with the crowning insight of Isaiah that the broken life freely offered for wrong doings affords the key to the deepest understanding of the nature of God. To suffer for others is divine because God also suffers. Of his servant it is said: "He was pierced for our rebellion, he was crushed for our guilt, the chastisement of our peace was upon him, and with his stripes we are healed" (Isaiah 53:5). Isaiah, like another Moses, looks from the mount of vision into the promised land of a new dispensation.

The first words of Jesus Christ at the beginning of his ministry center around the verb "fulfil" (Mark 1:15; see also Luke 1:1), and around the message of the prophet of the Suffering Servant (Luke 4:21). The Old Testament takes us to the mount of vision; the New Testament leads us into the promised land. In the Old Testament, God communicated himself progressively, though he is still a hidden God; in the New Testament we have the final dispensation. We see "the mystery which hath been hid from ages and from generations, but now is made manifest." (Compare this "now" of Colossians 1:25 with Christ's "now" in Luke 4:21).

What do we mean by "final dispensation"? In the words of William Blake:

God appears, and God is light
To those poor souls who dwell in night,
But doth a human form display
To those who dwell in realms of day.

Not the shape of a golden calf or brazen serpent, not of a king in the splendor

Hoosier Quakers Break Sod

The 1949 Sessions

The sessions of Indiana Yearly Meeting, held September 20-25, are not fully reviewed here, but some chief steps forward, together with notes and quotes are given. Ruthanna M. Simms is mainly responsible for these items.

AS Indiana Yearly Meeting, in its recent sessions, faced the great responsibilities for spiritual ministry and world service laid upon Friends today, those in attendance were driven again and again to the conviction that we must increase the spiritual strength of our local Meetings. Our committees, our national and world service, all depend for power upon our group experience of God in our home Meetings. The Yearly Meeting felt this deeply and sought ways toward the spiritual deepening and strengthening of our local Meetings.

It was decided that it would be helpful if we could continue in each local Meeting, further consideration of these same concerns. To make that possible, some of the needs which stirred us deeply during Yearly Meeting sessions will be outlined by the Committee on Evangelism and Church Extension and circulated among the Meetings. Every local Meeting is asked to call a special gathering of all members to consider these concerns. It is suggested also that, in so far as possible, Friends of each Quarterly Meeting who were in attendance at Yearly Meeting, should arrange for inter-visitation in their own Quarterly Meeting so that delegates and attenders at Yearly Meeting can help interpret these concerns in one or more local Meetings besides their own.

The Men's Movement of Indiana Yearly Meeting got under way with a project that will command their time and resources. They are undertaking the work of putting Quaker Haven, Young Friends' lakeside camp, in first-class condition. At their banquet, addressed by D. Elton Trueblood, they raised \$3,000 toward that work. Palmer Edgerton of Jonesboro Meeting was re-elected president, with Joseph Compton, secretary, and Jesse O. Parshall, treasurer.

QUOTES FROM NOTES

John I. Wright: We must deepen our experience and consciousness of the living God in our meetings for worship.

After a year of study, a committee, appointed by Indiana Yearly Meeting last year to study the future of Quaker

Haven and make recommendations, made a report which was approved with slight revision. A board of directors will be appointed during this year that will have in hand the management of Quaker Haven, including decisions on property improvements and transfers. The title to property rests in the hands of the trustees of Indiana Yearly Meeting. With the Men's Extension Movement backing the improvement of this camp for Young Friends, a prosperous future for it is predicted. The Yearly Meeting anticipates an increasingly closer fellowship with Western Yearly Meeting in the future of Quaker Haven.

* * * *

Murray C. Johnson: Statistics show that only about one-third of our members attend our meetings for worship regularly. How can we increase that proportion? Why is it so low?

* * * *

James R. Furbay: We must find more effective ways to strengthen our local Meetings through Christian education in various forms—through reading, through study and training, through Earlham College pastors' conferences, and through student deputations.

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Errol T. Elliott: The local Meeting, not the Yearly Meeting or Five Years Meeting, is the center of our work. If we fail in our local Meetings, we fail all along the line. If we succeed in the local Meeting, the Yearly Meeting and Five Years Meeting will prosper.

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Robert M. Curless: One thousand boys and girls have passed under our care at White's Institute in the past few years without any resident full-time pastoral ministry or care. How can we supply it? (A plan is under way to meet the need).

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George H. Wood: After facing the report of our Mission Board, which stressed the growing financial needs that come through natural growth in the field and the difficulty of meeting these needs, our local Meetings should make the support of our own missions and activities of prime concern before non-Friends' organizations are invited or permitted to come before our congregations to solicit funds.

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D. Elton Trueblood: How can we become "penetrators" of our local community? Other Christian denominations

of David's reign, nor of a divine quarterback at the head of a patriot force, but of a human being even as you and I. In this consists the "manifest mystery." For this reason, the Jews missed it and millions of us in each generation have said and are saying: "A mere man . . . what good can come out of Oskaloosa or Richmond or out of an existence anywhere which has not overwhelmingly demonstrated that something extraordinary is hidden in it." But something is hidden there; and in Christ it became "manifest," "God in man" and "man in God."

Through his Spirit is imparted to everyone of us what the Apostle calls "Christ in you, the hope of glory." But of everyone who would receive this "manifest mystery" into his soul, he asks the same question as of James and John, "Are you able to drink the cup that I drink or to be baptized with the baptism I am baptized with?" (Mark 10:38f). Are you willing to be broken and made anew? Are you ready to nail your old self on my cross? Only then can you become sharers of my resurrection, and true brothers and sisters of my fellow-humans, and fellow-workers with my Heavenly Father.

It is the godly life that makes for godliness, not reading or hearing about it. The message is simple, but the way is hard. Let me conclude with the words of William Penn, "It is not opinion or notions of what is true, or assent to . . . articles . . . that makes a man a true believer or a true Christian. But it is a conformity of mind and practice to the Will of God."

For the doctrine of the Kingdom of Heaven as Jesus seems to have preached it was no less than a bold and uncompromising demand for a complete change and cleansing of the life of our struggling race—an utter cleansing without and within.

He was like some terrible moral huntsman digging mankind out of the snug burrows in which they had lived hitherto. In the white blaze of this kingdom there was to be no property, no privilege, no pride of precedence; no motive indeed and no reward, but love. For to take him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness.

Is it any wonder that to this day this Galilean is too much for our small hearts?

H. G. Wells in *An Outline of History*

are rapidly accepting and practicing our testimonies about (1) the necessity for a religion of *experience*; (2) lay religion; (3) Christian world service for foes and friends, equally; (4) "cell" groups for spiritual search and fellowship. While these testimonies have won wide acceptance from others, our own practice of them is far too weak and makes little impact on many of our home communities. How can we become stronger in these testimonies?

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Leonard R. Hall: I have a concern about the relationship of our young people with the local Meeting. At Quaker Haven we invited some young people to tell us what was wrong with the church. They gave four criticisms. (1) There is too much bickering among the older people. The young people do not know what it is all about, but they are quick to discern un-Christian attitudes. (2) There is a gap between words said on Sunday and actions during the week. (3) They reflected the attitudes of older people who are very free to criticize the church, without doing anything to make it better. (4) They often receive "the squelch" from older people when they (young people) try to take responsibility.

My concern is that our Meetings become so full of unity and spiritual vitality that our young people will be a vital part of the church of today. Then they will become dedicated, zealous, and missionary-minded young people, who will give their lives to the cause of Jesus Christ.

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Caroline E. Cox: After having been faced with the task of recording the character and decisions of Indiana Yearly Meeting in former years, I unconsciously find myself searching out the theme or central interest in each of our annual sessions. In 1949, rising repeatedly to the surface under the stirrings of the Holy Spirit, was the emphasis on the importance of the local Meeting and the people which make up that Meeting. Surely we are all priests who should feel called to spread to Friends and non-Friends alike the message of Quakers: experience of, rather than mere knowledge about God; the priesthood of the laity; our responsibility for world outreach wherever need occurs; and cell group techniques. All about me I heard comments expressing satisfaction with the program. Its worthiness, I believe, was due in large part to the careful planning and work of individuals and committees in the pre-Yearly Meeting period.

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E. Raymond Wilson: The failure of the world to solve the question of war

is costing every member of the Society of Friends an average of \$100 a year just for the taxes to pay for our military establishment. For the members of Indiana Yearly Meeting this means approximately \$1,380,000. For the purposes of working on national and international questions such as the encouragement of disarmament, opposition to conscription, reduction of military appropriations, support of constructive foreign policies, development of the United Nations, and the other host of things which the Friends Committee on National Legislation works on, members of Indiana Yearly Meeting put in approximately fifteen cents per individual. Individuals and the Yearly Meeting contributed to the F.C.N.L. \$2,105.20.

I appeal to farmers to think in terms of investing the price of a tractor, or a load of corn or wheat, or a cow, because if we are to make headway against the institution of war, there has to be an investment of time and effort and personnel commensurate with the complexity and enormity of the task to be achieved.

Here we are, four years away from the recent war, and four years along the road of preparation for another world war. It calls for the heroic sacrifice and effort of every Friend and Christian citizen if these trends are to be reversed.

NEW EDITOR OF THE FRIEND (LONDON)

The Trustees of *The Friend*, the Quaker weekly paper, announced that Bernard C. Canter, B.A., is to be the new Editor of *The Friend*, on the retirement shortly owing to ill health, of Hubert W. Peet, who has been editor since 1932.

Bernard Canter is the editor of the *Norfolk Mercury* series of weekly papers and was formerly chief sub-editor of the *Eastern Daily Press*, Norwich. He received unconditional exemption as a C.O. during the war, but volunteered for Friends Relief Service and worked with them in this country from 1941-1943. He is 43 years of age.

Hubert W. Peet began in Fleet Street in 1903 and served on the editorial staffs of the *Bystander*, *Daily Sketch* and *Daily News*. He edited the 1914 and 1915 editions of *Sell's World's Press* and from 1924 to 1937 was responsible for the Far and Near Press Bureau.

The Friend is one of the oldest of the religious periodicals for it has been published continuously since 1843.

"Moses was the first labor leader," said Henry George, "and his chief labor reform was the Sabbath."

GERMAN TEACHERS LOOK AT HISTORY

BY HAROLD F. BING
Worldover Press Correspondent

"If anyone must bear a larger share of responsibility than others for German aggression in the present century that man is Treitschke, professor of Modern History at Berlin during the critical late years of the 1800's. What a difference it would have made, if instead of Treitschke, the post had gone to another candidate, the Swiss historian Burkhardt!"

That statement was made at a conference on the teaching of history held recently here in the British Zone, attended by eighty representatives of teachers and administrators. The conference revealed trends of thought in slowly recuperating Germany, and produced some heart-searching discussions.

While there was little evidence of any desire to justify the Nazi movement, there were some who regarded it as the logical and inevitable development of German history over a long period. Others saw it as an alien force, a sort of demoniac possession which had burst into German history, thwarting a natural development along peaceful and democratic lines.

It was significant that the latter view appealed more to the older members of the conference, men in their sixties who had been moulded by the pre-1914 university traditions, who realized that something had gone wrong in German evolution but who could not explain the disasters of recent decades.

The younger men and women, those around thirty, took the former view and favored a radical de-bunking of traditional history-teaching methods. They were critical of the concentration on local history and geography in the junior school, which gave the child a parochial outlook from the beginning and prevented him from learning about children of other lands.

The American Friends Service Committee with the other voluntary relief organizations comprising LARA, continues to feel a deep concern for the relief program in Japan. There is still a serious shortage of food in Japan and LARA is urged to continue the shipment of milk, fats, and proteins. The shortage of clothing is as acute as ever. The ration of textiles has been reduced to one-half pound per person per year. The situation is further aggravated by the fact that supplies of Japanese Army clothing which were distributed by the Government for relief purposes are now exhausted.

SON OF "THE EAGLE THAT DREAMS"

Tribute to Chief Lookout

Chief Fred Lookout of the Osage Indians of Oklahoma died at Pawhuska, Oklahoma, on Sunday, August 28, 1949, according to a news release of the Interior Department of August 30, 1949. As stated in the news release:

"Mr. Lookout was eighty-eight years old. He had been Principal Chief of the Osage Indians since 1924, and was serving his eighth term as the most prominent official of the tribe at the time of his death.

"Chief Lookout grew to manhood in the ways of Oklahoma's early frontier. Born in 1861, in the camp of the Little Osage Band on the Neosho River, Osage Mission, now St. Paul, Kansas, he was a member of the Eagle Clan; and his Osage name when translated means The - Little - Eagle - Who - Gets - What - He - Wants. He was the son of Eagle - That - Dreams and is said to have inherited the qualities of leadership from his father who united the two families of the Osage Indians into one group in order to preserve their interests during the beginning of their settlement in the Southwest. Chief Lookout was educated at the Carlisle Indian Training School, Carlisle, Pennsylvania, and White's Quaker Institute, Salem, Iowa.

"Elections for Chief, Assistant Chief, and Tribal Councilmen are held every four years, but in case of death the Tribal Council itself determines the succession in accordance with provisions of the Osage Act of 1929."

It has been a privilege to know Chief Lookout personally over a number of years. His life was devoted to the service of his people. He worked earnestly to help them make successful adjustment to the impact of our white culture with the problems it brought to them.

On June 2, this year, a group of us who were in Oklahoma to attend the annual meeting of the Associated Executive Committee of Friends on Indian Affairs were graciously received in his home by Chief Lookout. He paid warm tribute to the influence of Friends in his early training, and to their work among his people.

Eighteen visiting Friends, from six Yearly Meetings, led by Philip Frazier, our representative at Hominy among the Osages, were greeted, each in turn, by the Chief as we clasped his hand and said a few words of appreciation. Then, as we stood in a large circle around the room, he spoke to us from his arm chair in the Osage language, interpreted by one of his friends. Before leaving we joined in singing "Blest be the Tie That Binds," which he seemed to appreciate.

His memory will be an inspiration to all who knew him.

Lawrence E. Lindley

From Our Readers

EXAMINES CATHOLIC POLICIES

Editor, THE AMERICAN FRIEND:

It seems to me that D. Elton Trueblood has overlooked and side-stepped the Roman Catholic Church's interference in world politics from his article in THE AMERICAN FRIEND of Ninth Month 1st, reprinted from *Presbyterian Life*.

In the first place I dislike the word "success" in connection with the Roman Catholic Church or with any church. A religious organization cannot and should not be "successful" in any commercial sense. That is not the church's mission. It is not, however, the Roman Catholic Church's so-called success in this country which is disturbing many in America. What is disturbing many, not only in America but all over the world, is the Vatican's power politics, the Roman hierarchy blatant assumption of infallibility in all religious matters, its intolerance towards all religions outside the Roman Catholic Church, and its refusal to yield its centuries' old power and influence, based chiefly on the superstition of the masses, where it has gained a foothold.

Is D. Elton Trueblood not aware that the Vatican plays the role of a political power in the world today, and that its hierarchy in America, as anywhere else in the world, gets its instructions from the "infallible" Pope in Rome? Is D. Elton Trueblood not aware that the money to carry on the "political" work of Rome mostly comes from this country? Does he really think that Pope Pius, whose bosom friend is Dictator Franco of Spain, is desirous of world peace at this time? Why does the American press keep silence about two important books on this vital issue: Paul Blanshard's *American Freedom and Catholic Power* and Avro Manhattan's *The Vatican in World Politics*?

The Roman Catholic Church is a medieval institution still steeped in medieval thought. It is fighting for its life in an age which is through with medievalism. It ran the Inquisition. Study its methods and find out that fundamentally it has not changed its face. It is an alien force in America, directed from abroad, and in Europe it has its fingers deep in current politics. In America, the cities dominated by Catholics are the least progressive ones.

Peter Guldbransen

1429 Walnut Street
Berkeley 9, California

FOR MORE NEWS

Editor, THE AMERICAN FRIEND:

As one deeply interested in the Friends Church, I wish to express to you my appreciation of our church paper. I am always happy at its coming.

I look first at the church news, "Friendly Life," to see what the church at large is doing. I only wish we could have more items and hear from many more Meetings. I think it would increase interest in the church. Why should not each Meeting appoint a reporter to write of interesting events? It would be an inspiration to us all, and help us get busy and do more for our church.

Josephine H. Wilson

Danville, Indiana

THE AMERICAN FRIEND heartily encourages this idea. We wish correspondents were more easily enlisted and more responsive.

The Editor.

NAMES OF QUAKER PLACES

For several issues, THE AMERICAN FRIEND will present a series of unusual names associated with present-day Friends' Meetings. Many of the names are Indian.

ERCILDOWN

Mary A. Maule, a member of the Fallowfield Meeting near Coatesville, Pennsylvania, reports that the location, Ercildown, was named by one John Fulton, in 1850. The name is found in one of the poems by Sir Walter Scott, "Thomas the Rhymer." The Meeting, a member of Philadelphia Yearly Meeting, issues the "Fallowfield Monthly Meeting Newsletter."

FOR AN INDIAN CHRISTMAS

Ermin and Ruth Perisho, in charge of the Indian Center at Wyandotte, Oklahoma, are already preparing to give two hundred and fifty Indian children a nice Christmas. Friends and Friends' Meetings that would like to help them should write to them for suggestions. Sunday School classes and other groups may want to undertake this as a Christmas project. Write Ermin Perisho, Wyandotte, Oklahoma.

One of the important policies in the food problem of India is the emphasis on raising cows for milk rather than for draft purposes, as in plowing. The Government is showing concern with this problem. Whether mechanized farming is the answer is yet to be discovered.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Quaker Education in Theory and Practice by Howard H. Brinton, Pendle Hill, Wallingford, Pa., 114 pp, \$1.

Pendle Hill says of this book: "Howard H. Brinton's *Quaker Education* has the rare ability, we believe, not simply to inform the reader, but to work within him. Originally one of Pendle Hill's Tracts for the Times, *Quaker Education*, has already shown marks of timelessness. It probes specifically into the peculiar contribution of Quakers to education, brings out specific Quaker ideas and techniques of teaching, and explores the Quaker sense of community alike in elementary, secondary, college and adult schools. At the same time it touches very sharply upon the ever-fretsome problem of what is the life for which we educate.

"*Quaker Education* is, in some part, a study of history, an exploration of non-credal faith, and a clear statement of what Quakerism is. It sides neither with the firm dogmatism of traditional teaching nor with the easy adaptiveness of progressive schooling, but sees education as a basic and profound response to inward truth. It is our belief that this ability to reach levels of inquiry deeper than those of present controversies over how to teach is respon-

sible for the interest this book has aroused since it was first published for a limited audience in 1940. If it is read searchingly enough, we believe, it has the power to re-enliven education."

A small pamphlet entitled "Conscientious Objectors and the Selective Service Act of 1948" has been published by the American Friends Service Committee. This review of the C.O.'s will bring the reader up-to-date on a phase of the Friends peace testimony. It reveals that there are 8,197 young men who have received IV-E classification under the Selective Service Act of 1948 and 82 young men have been arrested for refusing to register under Selective Service. Fifty-five have received prison sentences. Forty-six are now in prison. Eleven cases are pending in the courts. Thirty-eight of the 82 are Friends and half of the nineteen who list "no affiliation" have Quaker background.

Have You Read?..

Column by James R. Furbay

Those who have followed with interest the books by Rufus Jones will be glad to learn that one of the most valuable and influential of his books, *Spiritual Energies in Daily Life*, is now being reprinted in England and will soon be available. The probable price will be \$2.50. The book deals with a subject which is of primary interest to every one, and will be read and re-read with great profit.

When the Lamp Flickers, by Leslie D. Weatherhead, comes to grips with the basic problems which many people are facing in their religious thinking. The book deals with the actual questions directed to him by members of his congregation in The City Temple, in London. He seeks to "trim the wick" so that the lamp of faith can burn brightly again. It is a large book, and priced at only \$2.50.

The question of how to make our democracy more effectively function today is one of the pressing issues. A new book has just come from England, *Democracy and the Quaker Method*, by Francis, Beatrice, and Robert Pollard. (Price is \$1.75). The writers show how the Quaker practice of group decisions provides a better way than any majority rule. It will be a provocative study in the field of church practice as well as political action.

A statesmanlike and monumental work which deals with about every phase of the broad work of religious education is the book, *Protestantism Faces Its Educational Task Together*, by William C. Bower, and Percy R. Hayward (Price is \$3.25). For all leaders in this field, it will provide a great deal of advance thought and practical guidance.

In *Claim Your Inheritance*, by John Wilhelm Rowntree, the great personal friend of Rufus Jones continues to speak through a selected group of his essays on such subjects as "What Has Jesus to Say to the Individual?" "Faith and Life," etc. The price is \$1.25.

FAITH PROPHECIES

The little brook again is hushed
Beneath its lucent coverlet,
While trees, lugubrious and gaunt,
Appear to whisper their regret.

They stand along deserted roads
(Tall ghostly figures here and there)
Gazing at autumn's catafalque
Against a landscape drab and bare.

The artful fingers of the frost
Etch plumose patterns while we sleep
As though to imitate in ice
The flowers that we could not keep.

When snow erases garden paths
And vegetation rests once more,
Faith prophecies that next year's rose
Will open, lovelier than before . . .

That robin, wren and oriole
(Though seemingly beyond recall)
May still rehearse their gay melange
In memory's vibrant concert hall.

LUCILE CHANDLER

CONFESSION

I've never heard a sermon
And never heard a prayer,
So eloquent as silence
When the peace of God was there.

And never benediction
Could lift my heart so high
As sight of trees at sunset time
Dark-limbed against the sky.

BONNIE DAY

SACRAMENT

In solemn silence pass the wine,
In reverent hush, the bread,
Partakers of a sacrament
In honor of the dead.

But sing, O everlasting hills,
Rejoice, O sea and sky,
In honor of a living Christ,
A Christ who cannot die!

BONNIE DAY

The Sunday School Lesson

Prepared by RUSSELL E. REES

For November 13 — The Suffering Servant

Isaiah 53:1-12

The material in the printed lesson, the 53rd chapter of Isaiah, has had a profound effect upon the religion of Judaism and an equally great effect upon Christianity. That Jesus fulfilled the words of the prophecy is very evident, and universally accepted. The immediate purpose of the prophet in writing it may not be so clear.

In order to understand the full significance of the writer's words here it is necessary to follow his thinking in passages which precede chapter 53.

The idea of the Servant of Jehovah is developed as a parallel to the conception of the character and purpose of Jehovah. In the earlier appearances of the idea it was the nation that was to be the Servant. Many passages refer to Israel as the Servant. However as the prophet followed the course of history and saw the demands to be put upon the Servant, his thinking changed from the nation to a Remnant which was to be the Servant. As he saw more clearly into the purpose and work of Jehovah he came to see that it was not even the remnant, but an individual who should in the deepest sense be that Servant.

Now George Adams Smith, to whom all students of Isaiah owe an eternal debt, says that this movement from the nation to the individual is accompanied by a development in the idea of what the Servant was to do. When the Servant was thought of as the nation, his office was that of a prophet, and the nation might well be called upon to fill that office. Later he saw that God's purpose might be fulfilled only through martyrdom, and the nation was not fitted for that roll, so he turns to the Remnant. Still later the prophet sees the work of the Servant as being expiation, the death of the one for the many, and so he sees that the Servant is not the nation, nor is it merely a saving remnant, but a person.

This growth in the idea of the roll of the Servant is accompanied by a growth in the whole idea of redemption. In its earliest appearance redemption is thought of primarily in terms of deliverance from Babylon. Thus it was born in exile. In these passages where this idea is held, Cyrus is looked upon as the deliverer, but as the prophet goes forward his conception of deliverance moves out of this narrow sense to

the need for redemption in a spiritual sense. In the 53rd chapter we have one of the most exalted interpretations of the work of the Servant ever conceived by the mind of man.

Here then the Servant is seen as voluntarily taking upon himself the griefs and sorrows, the transgressions and the sins of others, and by his stripes, his willing sacrifice, his accepted chastisement, men are healed.

Doubtless the classes will want to study carefully the way in which Jesus fulfilled the ideal of the Suffering Servant. The chief difference, I suppose, between Judaism and Christianity is at this point, for Judaism never came to see in Jesus the one who did make expiation for the sins of many. Christianity saw, not only the great hope of Isaiah that the nation would be the Servant of Jehovah, or that the Remnant would rise to the heights of martyrdom, but it saw in Jesus the Word made flesh, the hope made fact, the Coming one became our Lord and Savior, Jesus Christ.

Questions:

1. In what way is the idea of suffering different in Isaiah than in Job? Did Jesus go any further than Isaiah in defining the meaning of suffering?

2. What practical significance does this idea have for us in our world? Where can you find evidence that vicarious suffering is redemptive?

For November 20 — The Great Invitation

Isaiah 55:1-11

Few of us have ever known the kind of physical thirst that is known by travelers in the desert. In dry and arid countries thirst is one of the most painful hardships. It is said that the camels in the desert smell the water long before it can be seen, and with unerring sense of direction increase their speed, as they hurry to an oasis.

We do know the meaning and value of thirst in our living. Frustration has become an ugly word describing the sense of meaningless living. In an attempt to fill the vacuum of our lives we hurry here and there after satisfaction. Even as Israel, in exile, plunged more thoughtlessly into the business of trade and commerce in the city of Babylon, so do men still try to satisfy the insistent call for life by increasing our activity in pursuit of things.

To all men caught in this great strug-

gle for satisfaction comes this magnificent call of the prophet, speaking in the name of God: "Ho, every one that thirsteth, come ye to the waters . . . Come ye buy and eat . . . wine and milk without money and without price." The offer of God is not merely water to quench thirst, but richness and superabundance, more than we can ask or think. Nor does it depend upon our ability to pay, for God's offer is without money or price. It is the offer, not only of enough to survive, but the call to delight oneself in fatness.

The call to the human heart to God's full table of supply is followed by just as earnest a call to repentance. "Let the wicked forsake his way, and the unrighteous man his thoughts." The heart is not big enough to contain the Lord's blessing and the world's evil. In the degree to which we are preoccupied with wrong thoughts and evil ways, we are unable to partake of God's gracious gifts. Man's tragedy is that he fills his stomach with husks, and has not room or appetite left for the food of God.

Two things are promised to those who respond to the invitation of God. First they shall have influence upon people. We wonder why people do not respond to our pleas. Can it be that we do not recommend, by our lives, the things which we say?

The second great promise is the effectiveness of God's word when it is spoken; "It shall not return unto me void." This, we need to believe. For we are often afraid to act in the light of our best judgment lest goodness will not work. We are afraid that kindness will be imposed upon, that forgiveness will not be appreciated, that honesty will prove to be naive. So we wait for guaranteed results before we will venture on right behavior, but that is just the reverse of Isaiah's suggestion. Consequently our world drifts on from evil to evil because no one has the courage to break the vicious circle and start a new chain of events. When, now and then, someone does have courage to love his enemy, return good for evil, it comes with a shock to us that it actually works. We seem surprised to discover that Isaiah's faith is better than our fears, and that God's promises are more dependable than our doubts.

Questions:

1. Name some of the places where modern man spends his labor for that which does not satisfy. Do luxuries come under this heading?

2. What principles can you lay down to determine what activities are worth following?

3. How should this invitation affect us? Does it suggest places at which we need to take a fresh look at our lives?

Friendly Life — Far and Near

Kiyoshi Ukaji, Friend from Japan and member of the editorial staff of *The Oriental Economist*, is visiting among Friends in America.

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Pasadena, California, Friends have completed their parsonage and are now constructing their education building at their new location. Elmer H. Brown is the pastor.

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William Penn College is needing a Friend or interested person, student if possible, who is interested and has some experience in printing. They have a rather complete print shop.

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All Friends are cordially invited to the Philadelphia General Meeting November 5 and 6 to be held at the Race Street Meetinghouse. A program may be had from 1515 Cherry Street, Philadelphia.

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Now is the time to plan that Christmas box for friends and Friends abroad. Packages through C.A.R.E. and our own hand-packed boxes will be a warm and loving remembrance to those whose needs exceed our own.

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Both in chapel attendance and in the work program, Friends University is using an integration plan whereby students receive credit. Interested Friends may want to inquire further by writing Friends University, Wichita, Kansas.

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Tell it not in Gath (Florida), but it rained all day in Berkeley, California, on August 27, according to Passmore and Anna Elkinton! They report that Californians, unwilling to acknowledge this deviation from perfection, went coatless in the rain.

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The automobile accident in which John Hendren of Detroit, Earlham College student, was killed when struck by a drunken driver has spurred a new emphasis by Friends in some quarters for more strict legislation regarding drunken drivers.

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November 30th, 1949, marks the fiftieth anniversary of the ministry of Albert L. Copeland. He was recorded at Bridgeport Meeting, near Indianapolis and will be honored on that occasion in an all day meeting on Sunday, November 27. A home-coming service will be held in the morning followed by a dinner in the church yard. At 2:00 p.m., Albert Copeland will be

given the good wishes and loving remembrance of Friends, in a special meeting. All Friends are invited.

* * * *

The Copes "move in" at Whittier Friends meeting. Robert Cope is the pastor and Dale Cope is assistant. They are not kith and kin. It seems obvious that they will "cope" with the situation. A reception was recently given to Dale and Jean Cope and their son James.

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The Richmond, Indiana, Friends were visited recently by Roger and Sarah Bancroft Clark and their son, Nathan, of Somerset, England. Sarah Clark was originally a Baltimore Friend. Their call at Ye Editors office sharpened pleasant memories of their hospitality in November 1946.

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The Friends Meeting in Pittsburg, whose notice appears for the first time in our directory on the back cover, is concerned to have visiting Friends. Traveling Friends, remember! Their program of lectures, monthly Meetings, and supper meetings indicates a healthy spirit.

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Willard and Christina Jones arrived at Ramallah near September 30, after an extended visit among American Friends. They have held a very difficult position during the strenuous days of war. The present time presents a different stage of tensions, hardly less in their intensity than during war.

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Jefferson and Helen Ford, upon their retirement from the mission field in Africa, have been visiting Friends Meetings. Recently they held a series of meetings at South Marion and were on the program of the conference of United Society of Friends Women of Indiana Yearly Meeting, at Richmond.

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Western Yearly Meeting, taking a serious view of Christian Education, has held three regional conferences October 11, 12 and 13 in three areas of the Yearly Meeting. They were conducted by the Christian Education Committee of the Yearly Meeting. Allen Reynolds, John Retherford and Harold Smuck were the presiding Friends.

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University Friends Meeting at Wichita, Kansas, observed their fiftieth anniversary on October 9. The observance opened with the morning meeting for worship. A meeting given to historical

reviews followed a noon dinner attended by 350 persons. An evening musical program concluded the anniversary day.

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Friends are reminded that an assurance for a displaced person differs from the affidavit of support and detailed financial documents required for other prospective immigrants. An assurance for a DP consists of: a job offer; housing, which may be temporary; funds for inland transportation; and a guarantee that the DP will not become a public charge. Write the American Friend Service Committee for information.

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Harold Kuhn, professor of the philosophy of religion in Asbury Seminary, was the chief speaker in the sessions of Kansas Yearly Meeting. His recent service in the churches of Europe gave added insight and vision to Friends. His graduate work taken in Harvard University placed him in a fellowship with Henry J. Cadbury and Friends of Cambridge. THE AMERICAN FRIEND anticipates some articles from him in the near future.

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Palestine no longer exists in name. Note the new address to Friends who work at Ramallah. What was formerly Palestine has been divided into two parts, one the Israeli territory and the other has been added to what was Transjordan but now that combined country is called Jordan, or the Kingdom of the Jordan. For those wishing to send mail to any of our Friends at Ramallah, kindly address them as follows: Ramallah, Amman, Jordan.

Friendly Fellowship

DARLINGTON, MARYLAND — A meeting was held at Darlington, Maryland, September 11, at which time the Deer Creek Monthly Meeting of Friends (United) was established. Members of the two Deer Creek Monthly Meetings have been holding their meetings for worship together for more than twenty years in the original meetinghouse at the upper end of the village in summer and in the other meetinghouse during the winter.

A desire for a closer unity resulted during 1948, in the appointment of a committee by each Monthly Meeting to look into all phases of this matter. This joint committee worked with the

executive secretaries of the two Yearly Meetings in exploration of ways and means to accomplish this desired goal.

Absent members were notified and asked to express their opinions and desires and a meeting was held in November, 1948, at which time there was full discussion and much unity. The establishment of Deer Creek Monthly Meeting of Friends (United) on September 11, is the result of this exploration and "working together." Members of the newly established Monthly Meeting believe that a large field of service lies ahead of them and are prayerful that they may prove equal to it.

* * * *

LE GRAND, IOWA, Friends had an opportunity to receive first-hand information about conditions in Japan from two Japanese educators who recently visited their Meeting. Miss Kikue Kurama, a member of the Friends Meeting in Tokyo, is a teacher of English in the Tokyo Sixth Girls High School. Mr. Kaneo Otta is chief of the Secondary Section of the Japanese Ministry of Education, and was head of Education in Formosa until 1945. They were sent to

this country to meet with educators and to observe school methods by Luanna Bowles, a member of the United States Education Commission to Japan and a sister of Unice Thompson of the Stavanger Meeting near Le Grand. They also spoke in the public schools at Dunbar and Le Grand.

* * * *

LONG LAKE, MICHIGAN — Officers for the coming year and friends of the Long Lake Meeting met for a fellowship dinner, September 30. The purpose of the meeting was twofold: to acquaint the group with the duties of the officers and the importance of the various committees, and for a short recreational period in which the group enjoyed community singing.

* * * *

MARSHALLTOWN, IOWA—First Friends received honors for their float, "The Nativity and Adoration," in the annual church and Bible School day parade on Sunday afternoon, September 25. Floats dovetailed to tell the complete story of Joseph in Egypt, Moses, and Jesus, one of the most vivid of the scenes being that of Moses receiving the Ten Commandments on the mountain. Music

was provided by a forty voice choir, a chorus from Morrow Chapel (colored), and a children's choir. Orval H. Cox conducted the offertory service and gave a talk on the significance of the day. Marshall County Church Day, an annual affair, originated as the result of a meeting of the Marshall County Council of Christian Education in 1934, when the question arose as to how the churches of the county could best stimulate greater interest in church and Bible School. A suggestion was made for the setting apart of a special day for this celebration, which was first done June 26, 1935.

* * * *

MOTOR MEETING, IOWA — Merrill and Anna Coffin held a profitable evangelistic meeting at Motor, September 14 to October 2. The working of the Spirit was deep as those present were led to realize the privileges of grace. Among the seekers was a young man who consecrated himself for the ministry. The pastor, Edna Hutchins, cooperated with the Coffins in the services. Ackworth Meeting furnished special singing and attended in a body the last Sunday evening.

The Earlham Idea

The fourth principle embodied in *The Earlham Idea*.



A group of freshmen from foreign lands enrolled at Earlham meet for a friendly visit on the steps of Earlham Hall. Countries represented in the group are Jamaica, Japan, Hawaii, Cyprus, Austria, Germany, Canada and China.

IV. Mutuality of Agreement

In the free and friendly society of the early Quaker pioneers, neighborly association was stressed, community concord was sought. Such a society undertook to bring about unity without coercion and to adjust differences without conflict.

In our world of today such ability to reach agreement is tragically needed.

Earlham strives to teach its students to work always toward the reconciling of different viewpoints, of clashing interests, in a spirit of respect for individual worth and reverence for the "Wholeness of Truth."

On the campus . . . in Richmond . . . in communities in which they have service projects . . . students have their opportunity to do their part in bridging those dangerous chasms which threaten to separate us Americans, one from the other.

From their association with students from many lands, with whom they work and study and play, the Earlham students learn to practice that understanding which gives us the hope that some day nations, also, can learn to reach mutuality of agreement.

For additional information address

THE ADMISSIONS COUNSELOR, Earlham College, Richmond, Indiana

ALCOHOL ENTERS BY ANOTHER DOOR

The advertising of whiskey and alcoholic beverages has made the alcohol problem a serious threat to American life. We have not been able to keep such ads out of the newspapers and magazines, with few exceptions. The radio has pounded our families with beer and wine advertisements during programs we wanted to hear.

A door that was kept tightly closed, barring whiskey ads on the air, is now opening and may be thrown wide open. According to information received from Mrs. D. Leigh Colvin, president of the WCTU, The American Broadcasting Company is planning a series of ads for Schenley. NBC and CBS are said to be discussing terms. So far as known, Mutual is not considering liquor ads.

If the church people want to keep this type of advertising out of their homes, we believe it can be done. We can do it by writing (each one of us) a card or letter to the various broadcasting companies. Do not rely on enough other interested people writing to close the door again. Discharge your own obligation. Addresses of each of the broadcasting companies are given here so you can write them. There is no need to put it off until tomorrow—write now. The church has a voice—let's make it heard.

RADIO BROADCASTING CHAINS

American Broadcasting Company, R.C.A. Building, 30 Rockefeller Plaza, New York 20, New York. President, Mark Woods; Vice-President in charge of advertising promotion and research, Ivor Kenway; Chairman of Board, Edward J. Noble, 485 Madison Avenue, New York 22, New York.

Columbia Broadcasting System, Inc., 485 Madison Avenue, New York 22, New York; President, Frank Stanton; Vice President and Director of Advertising and Sales Promotion, Victor M. Ratner; Vice President and General Executive, Adrian Murphy; Chairman of Board, William S. Paley.

National Broadcasting Company, 3030 Rockefeller Plaza, New York 20, New York; President, Niles Trammell; Executive Vice-President, Frank Mullen; Chairman of Board, David Sarnoff.

Mutual Broadcasting System, 1440 Broadway, New York 18, New York. President, Edgar Kobak; Vice-President and General Manager, Robert D. Swenzy; Vice-President in charge of Advertising and Research, E. H. P. James; Chairman of Board, Lewis Allen Weiss.

Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

BIRTHS

HERMSDORFER—To Virgil and Dorothy Lee Hermsdorfer in Indianapolis on 9th month, 3rd, 1949, a son, John Robert.

MEEK—To Francis and Mary Ellen Meek in Indianapolis, 9th month, 2nd, 1949, a daughter, Patricia Ann.

MYERS—To E. Burton and Doris Lane Myers at Wilmington, North Carolina, on September 12, a son, Gary Burton.

RIDDICK—To Archie and Myra Layden Riddick of Belvidere, North Carolina, on September 16, a son, Steve Calvin.

UPTON—To Fred and Evelyn White Upton at Washington, D. C., on October 8, a son, Fred White.

ZELIADT — To Harold and Maurine Zeliadt of Prole, Iowa, a son, Dennis Harold, on June 25.

MARRIAGES

BALDERSTONE-WATLAND — Mary Elizabeth Watland, daughter of Ole Wilbur and Ann Bane Watland of Evanston, Illinois, Meeting, to Irl LaFayette Balderstone of the 57th Street Friends Meeting, Chicago, on October 7. At home, 6217 S. Kenwood, Chicago.

CRUIKSHANK-RUSSELL — Alice Marie Cruikshank, daughter of Mr. and Mrs. Nelson H. Cruikshank of Washington, D. C., to Elbert Winslow Russell, son of Mr. and Mrs. Josiah Russell, of Albuquerque, New Mexico, on September 3, at the Florida Avenue Friends meetinghouse in Washington, D. C. The marriage was under the care of Webster Monthly Meeting of Indiana Yearly Meeting.

HAUGSTED-BRAZEE — Janice Brazee to Clarence Haugsted on September 17,

in First Friends Church of Des Moines, Iowa, with Herbert Pettengill officiating.

RICKER-WEBB—Margaret Webb, daughter of Mr. and Mrs. Earl Webb, of Berne, Indiana, to Ben Ricker, Jr., on August 28th at Berne Evangelical-United Brethren church with the father of the groom officiating, assisted by the pastor of the bride, Rev. Karl Tauber.

SOPER-GIFFORD—Joann Paige, daughter of Ralph E. and Anne C. Gifford, to Malvern Eugene Soper, son of Malvern P. and Katherine Soper of Richmond, Indiana, in the Allen's Neck Friends meetinghouse, Dartmouth, Massachusetts, on August 24.

DEATHS

BROWN—Mary A. Brown on August 21, in Vassar Hospital, aged eighty-two years. She was born in Plattekill, Ulster County, New York, the daughter of Amos and Jane Thorn Brown. She resided nearly all her life in Plattekill. She attended New Paltz State Teachers College and Columbia University, and taught English in New York City and Ulster Academy, Kingston. Surviving is a sister, Eliza Brown of Leptondale, New York. Services were held at Clintondale with Marlin Dawson, pastor, officiating. Burial was in a Friends cemetery at Plattekill.

CONOVER—Grace Michener Conover, while still asleep in the early morning of October 5. She was born near Truro, Iowa, the daughter of Frank W. Michener and Mary Ellen Atkinson Michener. She was graduated from three Friends' educational institutions. Penn Academy, 1914, Penn College 1918, and the T. Wistar Brown Graduate School of Haverford College with the degree Master of Arts, 1919.

1799 WESTTOWN SCHOOL 1949

The cool, sunny days of Autumn are here. The woods wear their many-colored garb, the odor of camp-supper fires scents the air, apples redden in the trees, class rooms are full of boys and girls, playing fields are dotted with hockey and soccer uniforms.

A new school year is under way.

For further information address
JAMES F. WALKER, Principal, Westtown, Pennsylvania

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MERRILL L. HIATT, Headmaster
Locust Valley, Long Island, N. Y.

In 1921 she and Chase L. Conover were married after the manner of Friends. Two children came into their home, Joseph M. and Carolyn E., both of whom survive with their father in Pasadena, California.

Grace Conover was a skillful teacher, a devoted wife and mother, a deeply sensitive religious spirit, artistic in ability and temperament, and always helpful in meeting the needs of those about her.

JACKSON—Grace Jackson of Cleveland, Ohio, at Montreal, Canada, on September 24. She was the daughter of the late Elwood Fremont and Martha Ann Lindley Jackson. She was a teacher in the Cleveland, Ohio, schools for twenty-six years; a member of Bloomingdale Monthly Meeting in Indiana; and of the Cleveland Meeting in Ohio. Services and interment were at Rush Creek, Indiana.

WINSLOW—John L. Winslow on August 26 at his home in Spiceland, Indiana, where he was a member of the Friends Meeting. He was born in 1874. Survivors include his widow, Adella M. Winslow; one daughter, Luella E. Webb; three grandchildren; one sister, and three brothers.

EXECUTIVE SECRETARY NEEDED

With Harold N. Tollefson leaving the Executive Secretaryship of Baltimore Yearly Meeting, the Yearly Meeting Executive Committee would like to have any suggestions that interested Friends would like to make regarding persons to fill that position. Inquiries from Friends who would like to be considered for this important work will be welcome. Write Edward Raiford, Box 222, Suffolk, Virginia.

PASTORAL OPENING

Small Friends' Meeting in East seeking Pastor. Send particulars to: M. A. Harvey, R.F.D., Swansea, Massachusetts.

ATTORNEY

desires to quit eastern metropolitan area for smaller city or rural community. Married, 35, seeks association with attorney, or position with progressive business firm in capacity appropriate to ability and educational background. Ten years practice. Highest references. Will travel for interview. Write Box CF, THE AMERICAN FRIEND.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m. in John Woolman Hall. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Secretary, FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert Pettengill, Pastor.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Harttransit Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Unified Service and Junior Church 10:30 to 11:30. Herbert Huffman, Minister, George Warheit, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 127 N. E. First Avenue, elevator to third floor. Worship, First day at 3:00 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 4448 Washburn Avenue, So., Phone Wh. 5675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a. m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

PITTSBURG, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburg 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave. N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436½ East 3rd St. First Day at 11 a.m. Clerk, Ph. 3-9348.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

BUCK HILL BULLETIN

A recent issue of LIFE magazine (August 29th) has a beautiful four-color illustration of an oil painting of Mt. Corcoran (where is Mt. Corcoran?), for which the artist, Albert Bierstadt, received \$7,000.00. The statement is also made that "other pictures by Bierstadt brought up to \$35,000.00."

One of our Directors had a friend who owned an unnamed painting of a mountain presumably in the Pacific Northwest. He gave it to our Director, and the latter having no suitable place for it, presented it to the Buck Hill Art Association. It turned out to be a genuine Bierstadt. It has now been removed from its rather obscure position on the main stairway to which, in our ignorance, it had been consigned. It is much admired and appreciated in its new location at the left end of the corridor on the Exchange floor, near the entrance to the East Room.

The Buck Hill Art Association has received several gifts of oil paintings from other friends which have been much appreciated additions to their collection. The time will come when it may be necessary to have a special room to exhibit the treasures now hanging on the walls of the various public rooms of

THE INN BUCK HILL FALLS PENNSYLVANIA

"Look here, upon this picture,
and on this."

SHAKESPEARE, *Hamlet*.

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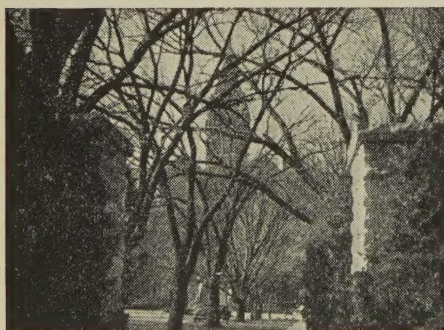
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